

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, APRIL 2, 1910.

[ONE PENNY.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## SUNDAY, April 3.

## LONDON.

Acton, Creffield-road, 11.15, Rev. E. W. LUMMIS; 7, Mr. ALFRED J. ALLEN.  
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, M. C. READ.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. F. MADDISON.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAFLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. H. RAWLINGS, M.A.; 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. A. PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. E. CAPLETON.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. W. J. JUPP; 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JAMES HARWOOD, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Mr. S. P. PENWARDEN.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. C. F. HINTON; 7, Rev. G. CARTER.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. WOODING, B.A.  
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 Deptford, Church and Mission, Church-street, 6.30, Mr. PHARAOH.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

## NOTES OF THE WEEK.

It is very satisfactory that the recent Trade Boards Act has already scored a success. Chain-making is one of the scheduled trades in which sweating has prevailed to a large extent among the women workers. A Wages Board consisting of representatives of employers and workers in equal numbers, together with officials of the Board of Trade, has just issued a report dealing with the chain-making trade at Cradley Heath and the under-payment of women workers. Briefly the result is that in future the average wage for a week of 54 hours is to be 11s. 3d. in place of the 5s. to 6s. received at present. The improvement in some cases in order to reach this minimum, which does not err on the side of extravagance, will be as much as 100 per cent. The Trade Board will give formal notice of the new scale, and in accordance with the terms of the Act will consider objections which may be raised within a period of three months.

In France the Briand Ministry have practically realised a reform, for which successive Parliaments have striven for forty years, in establishing a system of old age pensions. It is expected that the Bill which has been passed by the Senate with few alterations will be legalised before the last week in April. It provides for pensions, composed of the obligatory and voluntary contributions of the interested parties, for wage-earners of both sexes in industry, commerce, the liberal professions, and agriculture, hired servants, wage-earners in the service of the State, either civil or military, for whom there is no existing pension system.

The difficulties inherent in a contributory system are well illustrated in the following particulars of the French scheme. The obligatory contributions of employers and employees are fixed at 9fr. yearly for men, 6fr. for women, and 4fr. 50c. for minors—that is to say, 3 centimes, 2 centimes, and 1·5 centimes respectively per working day.

Each pay-day the employer is to deduct from the employee's wages the sum due for the obligatory contribution to the pension fund, and affix to the employee's pension card a stamp for an equivalent amount. The State annuity will consist of 60fr. yearly at the age of 65. To qualify for the whole of this annuity the employee must have paid not less than thirty annual contributions, but if he has paid more than fifteen and less than thirty contributions, the amount of the annuity will be calculated according to the number of the years in which he has paid multiplied by 1fr. 50c. The two years of military service count in the calculation of the State annuity.

At the recent Conference of the Journalists' Union in Manchester, some strong observations were made on the subject of grievances connected with unfair competition by non-journalists. A complaint was made that the worst offenders are ministers of religion, who tout for casual orders to supply reports. In the opinion of the Executive this is thoroughly reprehensible. The President of the Union stated that he had been in communication with the Rev. J. H. Jowett, President of the Free Church Council, the Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, and the Rev. R. J. Wells, of the Congregational Union.

It is a subject of importance, and we hope that it will be discussed in the most conciliatory spirit, with a due appreciation of the difficulty of exercising the control which the Journalists' Union evidently desires. The competition of life makes every profession and trade jealous of any inroad upon its special territory. But it is possible to stereotype faculty and limit opportunity in ways which may be highly injurious to the common weal. We do not desire to see authorship controlled by trade union regulations, and we do not think that it would add to the dignity and usefulness of the press if it were confined entirely to “professional” work. It must be admitted that there are occasions when a minister has knowledge of particular issues and personalities which give special value to a descriptive report from his pen; and he may engage in work of this kind without any thought of unfair competition. But the difficulty evidently

exists, and has assumed the acute form of a grievance among many journalists, whose opinion we are bound to respect. We are quite ready to consider it in all its bearings with an open mind.

GOOD FRIDAY in Lancashire has long been associated with great gatherings of Nonconformist Sunday School teachers. This year there has been no abatement in enthusiasm or attendance. Gradually the problem of Sunday-school reform is assuming concrete shape, and here we may look for Lancashire to lead the way. In the paper which was read by the Rev. J. Morley Mills at Bury, the spiritual idealism which must animate and inspire the whole movement was kept well to the front. “The educationist, the militarist, the politician,” he said, “might do their best and still leave our children with low motives, mean purposes, dwarfed moral judgments, oblique spiritual vision, and ignoble ideals. Such children would run the nation into an evolutionary *cul de sac*. The Sunday-school stood specifically for touching the children's souls to lofty motives, and its teachers stood for the spreading of high ideals. Other men might be world-exploiters, world-users, world-directors; they and only they were world-makers.”

WE are asked to announce that the Rev. Dr. Drummond, of Oxford, will give four lectures on “The Composition and Delivery of Sermons,” to lay preachers and others interested in the subject, in the Council Room, Essex Hall, on Tuesday, April 19, Friday, April 22, Tuesday, April 26, Friday, April 29, at 7.30 p.m. Lay preachers and those who desire to begin training for the work of lay-preaching are cordially invited to attend.

AN interesting series of lectures on “The Prevention of Destitution” will be delivered at the St. James's Hall this month by Mr. and Mrs. Sidney Webb. The first lecture will be given on Monday, April 4, at 8.30 p.m., when Mrs. Sidney Webb will speak on “The Causes of Destitution.” Prof. Gilbert Murray will preside. Sir Frederick Pollock, Mr. Philip Snowden, M.P., the Rt. Hon. Winston Churchill, M.P., Mr. Bernard Shaw, and Sir Oliver Lodge will take the chair at subsequent lectures.



## EDITORIAL ARTICLE.

W. J. FOX.\*

It is strange that WILLIAM JOHNSON Fox has had to wait for nearly fifty years after his death for a biographer. During a large part of his life he was much before the public, both as a teacher of piquant heresies and an advocate of advanced politics. He was in some respects marked for fame by the distinction of his friendships and the importance for human welfare of the causes for which he pleaded. But he never appears as quite the equal of his friends, and, with few gifts for leadership and an intellect devoid of striking originality, he contributed little except the momentary fire of his exuberant and often turgid eloquence. For these reasons his contemporary success was quite out of proportion to his posthumous fame.

The biography, upon which Dr. RICHARD GARNETT had been engaged for many years, left unfinished at his death, has been edited and completed by his son. It is a laborious and rather pedestrian performance. Dr. GARNETT never shows any enthusiasm for his subject, or sympathetic understanding of his surroundings, with the result that the portrait is external and cold; and we are left wondering what high conscientiousness for filling gaps in our literary history prompted him to the task, when all reasonable public requirements were satisfied already by his article in the "Dictionary of National Biography." It may be that his brain was haunted by the message which BROWNING once sent to Fox:

"There would be one book better than any now to be got here or elsewhere, and all out of a great English head and heart—those Memoirs you engaged to give us."

On this point of criticism Mr. EDWARD GARNETT is quite candid. He tells us that it is impossible to reconstruct Fox's personality from his writings. His fame "shares the fate common to that vast army of talented orators and popular preachers—he lives as a blurred shadow, as a phantom lingering in the twilight of its past triumphs."

But apart from these deeper and more kindling aspects of biography, there are many pages in this book of quite unusual interest. They are full of reminiscences of controversies which are only partially dead, and of men and women who can never cease to be significant. Fox was a son of the people, "a Norwich weaver-boy," as he called himself in his "Anti-Corn Law Letters." He received

his training for the Congregational ministry at Homerton College under Dr. PYE SMITH, a stout opponent of BELSHAM. A short pastorate at Fareham revealed the unsettled state of his theological opinions, and he gravitated quickly towards Unitarianism, in spite of some strongly adverse sympathies. "My previous impressions," he confessed, "were against them. I thought they had very little religion and that they were very cold and critical. I knew that they read sermons, which I thought showed little earnestness; and that they read prayers, which I regarded as perfectly unnatural." The result was his migration to Baffin's-lane, Chichester, in 1812. In 1817 he settled in London as minister of Parliament-court Chapel in succession to the Rev. WILLIAM VIDLER, replaced in 1824 by South-place Chapel, which was to be the scene of his ministry and his pulpit "triumphs," the word in his case hardly seems inappropriate, until his final retirement in 1852. The whole picture of this period is marred by the dissensions in the congregation due to Fox's domestic infelicities, which came to a head in 1834. Dr. GARNETT is obliged to point out the weak points in Fox's armour and the selfishness of his attitude, though he is inclined to throw a good deal of the blame upon the narrowness and conventionality of a small sect. Against the action of the London Unitarian ministers in dissociating themselves publicly from Fox, he is able to appeal to the generous championship of Dr. MARTINEAU, though it is hardly correct to describe him, while he was still a young and unknown man, as "the most distinguished minister of the Unitarian Church." MARTINEAU and Fox had much in common in their dislike of the thought and policy of "the metropolitan section" of Unitarianism.

"I too keep very shy of Unitarianism," he writes in the long letter dealing with Fox's difficulties, "—the sectarian thing bearing that name I despise—but I know of no sect of Dissenters but Unitarians from whom there is any hope of raising up a class of fearless investigators and earnest reformers in morals and religion."

No small part of the claim of W. J. Fox to grateful memory rests upon his services to journalism, especially as editor of the *Monthly Repository*. Established in 1805 by the Rev. ROBERT ASPLAND, of Hackney, "the formidable prime minister of his sect," as Miss MARTINEAU calls him, it was the official organ of the Unitarian Association till 1831, when it was purchased by Fox, who had been acting as editor for a considerable time. The new proprietor proceeded at once to enlarge its scope and to devote it to the dissemination of ideas in religion, politics, and literature on the broadest possible lines. Among the writers

whom he enlisted were HARRIET MARTINEAU, HARRIET TAYLOR, JOHN STUART MILL, ROBERT BROWNING, and EBENEZER ELLIOTT. A noteworthy achievement was the first serious introduction of GOETHE to English readers in a series of papers by HENRY CRABB ROBINSON in 1832-3. But the antecedents of the *Repository* did not make its course a smooth one. Some of the difficulties are revealed very clearly in the following frank confession of sympathy by the Rev. JOHN JAMES TAYLER:

"I approve of the spirit of the *Monthly Repository*, because I see in it a frank and open encouragement to freedom of discussion, and because I am persuaded the conductor of it desires above every other object the happiness and virtue of the whole human race, and is more desirous to serve the cause of truth than the interests of a sect. These are the sympathies which I have with the *Monthly Repository*, as at present conducted; and if my dissent from some of the doctrines which have been advocated in its pages were stronger than it is, I should still say that principles so enlightened and comprehensive ought to be supported."

For other aspects of Fox's activity, his ardent political idealism, his far-seeing plans for educational reform, his advocacy of women's suffrage—"woman will be something more than a mere adjective to man in political matters"—we must be content to refer our readers to Dr. GARNETT's pages. There too they will catch some faint echoes of his eloquence. His first triumphant appearance in the Anti-Corn Law movement in 1843, at a meeting in Covent-garden, called forth the following description:

"RICHARD COBDEN, and after him Mr. BRIGHT, spoke, and their admirable and effective speeches elicited universal applause. Then came forward a round-faced, obese man of small stature, whom (if you avoided looking at his eyes) you might take to be a person of slow comprehension and slow of utterance—a sleek, satisfied, perhaps sensual person—a calm, patient, and somewhat lethargic man. The only thing remarkable about him (always excepting his eyes) was a mass of long, thick, black hair, which waved over his neck and shoulders. This man spoke, and the vast audience was thrilled by his wonderful eloquence. It was W. J. Fox, the Unitarian minister, afterwards Member for Oldham. The moment he began to speak he seemed another man. His large brown eyes flashed fire, and his impressive gesture added dignity to his stature. His voice displayed a combination of power and sweetness not surpassed even by the mellow base tones of DANIEL O'CONNELL in his prime."

We crave the patience of our readers for one more quotation. This time it is by Fox himself:

"I met old HARDY in the street yesterday, who began full gallop to tell me that he had just ordered his book-

\*The Life of W. J. Fox, Public Teacher and Social Reformer, 1786-1864. By the late Richard Garnett, C.B., LL.D., concluded by Edward Garnett. London: John Lane, pp. xii+339. 16s. net.



seller not to send him any more of the *Prospective Review*, for JAMES MARTINEAU had written an article in it in which he admitted that CHRIST might be mistaken about something. If CHRIST might, clearly old HARDY could not. It was very funny to hear all that stuff talked again, which seems to belong to the world before the Flood. McCOLL had once a letter of introduction to ASPLAND, who refused to see him because he had published a sermon speaking disparagingly of the moral character of DAVID. Well!!!"

That "Well!!!" is excellent. We commend its good humour to all adventurous writers, and its sarcasm to their infallible critics.

## LIFE, RELIGION & AFFAIRS.

### POOR LAW POLICY.

BY J. A. HOBSON.

As soon as the constitutional revolution has attained a phase of temporary settlement, political interest will once more concentrate upon those problems of social reform to which modern statecraft increasingly devotes itself. Among these problems that of the reconstruction or the supervision of the Poor Law will assume the place of first urgency. The recent Reports of the Poor Law Commission, with their numerous, precise, and disturbing revelations of the inadequacy of existing provisions for dealing with destitution and unemployment, have brought to a focus the forces of discontent which have for the last two generations been gathering among all those who have been called upon to consider the poor. The permanent existence of a great morass of destitution and its attendant disease, vice, crime and misery in the midst of our modern civilisation, with all its resources of wealth and knowledge, is recognised as the great standing challenge to reformers. Modern legislation in this, as in other countries, has been tinkering at the problem in a piecemeal, opportunist manner, encroaching upon the older functions of the Poor Law by enlargement of the powers of the Public Health, Education and other authorities, and applying detached experimental palliations to the relief of old age, invalidity, unemployment, and under-feeding in school children. There is, doubtless, more method in this opportunism than at first appears; it constitutes the half-instructive effort of a new and more humane order to evolve from the break-up of the Poor Law. For no reader of the Reports of the Commission can question the fact that the Poor Law of 1834 which stands upon our Statute Book is already broken up. Both Majority and Minority among the Commissioners admit and enforce this central fact. Not merely has the Poor Law substantially failed to relieve the malady of destitution, but its primary principles of administration have been undermined and superseded, and large sections of its work have been taken from it. The necessity of some organic policy of reconstruction is generally recognised. For the first time in our generation there are signs of a recognition that

broad principles must be laid down as a basis of policy. It is no secret that this pressure of principle is due chiefly to the presence upon the late Commission of able representatives of two schools of thought, the one finding expression in the London branch of the Charity Organisation Society, the other in the progressive Socialism of the Fabian Society. The representatives of the latter school have appealed to the public in support of a bold and elaborate policy for clearing away the crumbling ruins of our present Poor Law, and for substituting, not a new one, but a carefully correlated series of reforms, consisting in part of an extension of the powers of existing public authorities dealing with social maladies; in part of new schemes, preventive or remedial, for dealing with defects of working-class life, for which no adequate public provision is made. These proposals have the advantage of the advocacy of two persons whose knowledge, experience and energy for the furtherance of the great design are unique. For Mr. and Mrs. Webb are without rivals in their grasp, theoretical and practical, of the policy of local self-government upon the one hand, and of the issues connected with the economics of working-class life upon the other. As students, thinkers, teachers, agitators in the best sense of the word, they have given lives of unremitting toil to the task of influencing public opinion, legislation and administration in a single direction, that of establishing the maintenance of a minimum standard of civilised life, by securing the poorer, weaker, and less fortunate members of the community against needless suffering, and by securing society against the injury which such suffering involves.

Well aware of the difficulties of their task, they are laying siege to the public mind by every method of writing and of speech that is available. Their new volume, just issued from the press,\* admirably exhibits the two qualities which give virtue, and, in my judgment, ensure ultimate success to their reforming efforts. Its earlier chapters are a compact synopsis of the evolution of the administration of the Poor Law from 1834 to the present day, exhibiting the detailed moves in policy and practice that have taken place in regard to the separate powers. By a rigid and laborious application of subject cataloguing to the masses of official records a chronological history of Poor Law practice is composed, which brings out the salient points of change in such matters as the treatment of children, able-bodied women, or the sick. To this minute study of facts is applied in the later chapters a not less rigorous interpretation of social principle, which brings out in clear relief the whole nature of the struggle between the two schools of social reformers over the corpse of the 1834 Poor Law.

In the 1834 policy Mr. and Mrs. Webb find three leading principles, that of National Uniformity, or identity of treatment for each class of cases over the whole country; that of Less Eligibility, the insistence that relief should make the condition of the pauper less desirable than that of the lowest grade of independent labourers; and that of "The Workhouse System," by which the workhouse was to be regarded not as a place of settled residence, or as a reme-

dial instrument, but primarily and almost purely as a "deterrent," which should throw applicants as soon as possible upon "their own resources." They then proceed to show by various illustrations how the modern administration has departed further and further from each of these three principles, though with no settled or consistent policy. New principles, unknown in 1834, have gradually crept in and superseded the old ones. Curative treatment has eaten away the principle of Less Eligibility; the Destitution test has given way before what our authors call the principle of "Universal Provision," by which the State extends certain services to all who will accept them, destitute or not; while the extensive character, which sought to do as little as possible for the smallest number of persons for the shortest time, has been replaced by a principle of compulsion essential to the efficacy of preventive and curative methods.

"The 'principles of 1834' plainly embody the doctrine of *laissez faire*. They assume the non-responsibility of the community for anything beyond keeping the destitute applicant alive." "The 'principles of 1907' embody the doctrine of a mutual obligation between the individual and the community. The universal maintenance of a definite minimum of civilised life—seen to be in the interests of the community no less than in that of the individual—becomes the joint responsibility of an indissoluble partnership." The fundamental criticism brought by Mr. and Mrs. Webb against the Majority Report is that, whereas in their consideration of particular reforms they accept and endorse the modern principles, by their insistence upon retaining a single and a separate category of the destitute with one authority for all sorts of destitute cases, they revert to the principles of 1834. A reformed Poor Law, under another name, with the preliminary work of sifting cases entrusted to voluntary committees, who shall regard themselves as "social healers," will simply stereotype the idea of destitution as a specific disease, and will stamp "deterrence" upon the new provisions.

The central flaw in this treatment is found in a radical failure of the Majority to realise the amount and the nature of social responsibility for what appears to them as distinctively individual defects of character. Here one touches the very heart of the controversy. Many who are not committed to a hard C.O.S. position are disposed to be suspicious of what they regard as a proposal to throw the whole responsibility upon the State by remedial measures which may undermine individual self-control. But those who hold this view have not read intelligently the Minority Report. For there, and more explicitly in this book, Mr. and Mrs. Webb affirm a harmony of social and of individual responsibility in their reform proposals. In my judgment they make good their claim. For they realise, as the Majority do not, the extent to which modern conditions of industrial life have undermined the self-sufficiency of the individual and the family, requiring a larger and more varied support from organised society. To insist that destitution is normally and necessarily rooted in moral defects, and that individual moral aid is the only sound remedy,

\* English Poor Law Policy, Longmans & Co. 7s. 6d. net.



may sound convincing to a moralist who has no true understanding of the relations between individuals and their social surroundings, and to whom the State seems a mere mechanism, and not itself an organ of the general will.

But those who realise what an informed and moralised society can do, by social opportunities and safeguards, to save its poorer and weaker members from sinking into "the morass," and to rescue and redeem those who have fallen, will set themselves to help to make and to maintain a State capable of performing such preventive and curative work. Few who study without prejudice the account given here of the Minority proposals will deny that they breathe the very spirit of humanity. Though the bare description of such methods of reform sounds mechanical, there is nothing deserving this reproach in the conception which their exponents form of their working. There is no pretence that a mere official machine can grind out remedies for human weaknesses and follies. No one is better aware than Mr. and Mrs. Webb that the success of the endeavours to which they devote themselves depends upon two distinctively moral conditions. First, there must be a fuller and more intelligent focussing of the common civic will upon the making and the administration of these preventive and curative measures, with the accompanying infusion of humanity in those directly responsible for their working. Secondly, not merely a large but a proper scope must be ascribed to voluntary charity outside the ranks of officialism. The notion that the Minority desire to set up a hard, absolute bureaucracy exhibits an entire misconception of their meaning, which Mr. and Mrs. Webb here take some trouble to expose. They claim that their methods of reform furnish not less but more play for voluntary agencies, in connection with the committees of the county and borough councils which form the principal administrative bodies in this scheme.

"Each committee needs its own fringe of voluntary workers, who will act as its eyes and ears and fingers in keeping touch with the huge masses of population with which it has to deal, and will enable it to 'search into' all the cases that need attention, irrespective of any application, and to invest the official machinery with that touch of personal interest and human sympathy which is so necessary for its successful working."

### "GIVE PEACE IN OUR TIME."

"Let us dishonour the name of War."

VICTOR HUGO.

EVERY sincere person, whether orthodox or unorthodox, who believes in the teaching of the Gospels, must at some time or other ask himself why, among Christian people, there is still so little enthusiasm for the principles underlying what has come to be called the Peace Movement. One would naturally suppose that every follower of Christ, at least, would be a lover of peace, and that rational people would regard it as highly inconsistent with the spiritual ideals of any church dedicated to the worship of God the *Father* that its members

should countenance those barbarous practices which have made history one long story of battle and murder and sudden death. But the most obvious thing about Christianity is that it is not yet Christian, and thousands of people who piously say every Sunday "Give peace in our time, O Lord," are not only ardent supporters of the doctrine of physical force, but see no inconsistency in invoking the blessing of the Almighty on our army and navy in time of war, regardless of the fact that the enemy is doing exactly the same thing, probably in the name of Christ, elsewhere. They fail to realise, also, that peace is not a thing which can be dropped straight down out of heaven for the asking, but that it is something which must be toiled and agonised for in the hearts of men, and that the responsibility for creating it lies with each one of us just as does the responsibility for evolving a better social order out of the chaotic conditions in which we live at present. For it all comes to this in the end—that only in proportion to the earnestness with which the *individual* carries out in his own life all that is implied in the prayer for peace which rises, often so perfunctorily, from the lips of worshippers in the churches, will that spirit be vanquished which causes the nations, in deadly fear of each other, to pile up their horrible armaments, and suffer themselves to be hypnotised by the eternal arguments in favour of "preparedness for war" which are diametrically opposed to the spirit of Christ.

One knows, of course, that anyone who attempts to live literally according to the teaching of the Gospels can expect little sympathy from the modern world, and that there are few ministers of any denomination who have enough courage to use their eloquence—after the manner of a General Booth insisting on the necessity for saving souls, for instance—in denouncing the arrogant and aggressive spirit which will drive the people of Europe back again into barbarism if we do not revolt against it. Fewer still are those people who realise, even when they admit that war is a hideous evil, that the only way to make an end of it is by beginning, everyone of us, to help in shaping public opinion in accordance with a higher ideal than that which is typified by *Dreadnoughts* and torpedoes. And yet it is of the greatest importance that those especially "who profess and call themselves Christians," of whatever communion, should clearly make up their minds what they are going to do in this matter. The more ardently we desire a thing, and the more trouble we take to obtain it, the more certain is it that we shall get what we want; and if the followers of Jesus were as much obsessed by the desire to spread the doctrine of peace among the nations as the militarists are obsessed by the idea that force must for ever rule the world, then in all the countries of Europe the reduction of armaments would soon be started. I say "followers of Jesus," because they, more than any others, should set the whole world the example of love and forgiveness, and because they cannot go on for all time justifying their faith in the Master if they are less zealous than many who remain outside the churches to establish the Kingdom of God.

In this, as in everything else, we must begin at the beginning, and teach the children the iniquity of war in preference to harping on our national virtues. It is a finer thing that men should realise that *all* human beings are sons and daughters of God, than that they should be taught to boast of the Empire to which they belong, even when it is as great as our own. Love of country is a natural instinct, and as such may be left to take care of itself; but the conviction that moral courage is superior to physical force—that the Divine Spirit is immanent in every soul—that recrimination leads only to recrimination—that patriotism is not inseparably bound up with armies and navies—that the principle of fair play should obtain among nations just as it obtains on the cricket-field—and that the command to love our enemies implies nothing if it does not imply that we should seek in all ways to increase the means by which we can enter into humane relations with them—this has to be inculcated into the minds of the young with patience and wisdom. One need not fear that the national safety will thereby be imperilled. Moral evolution is a slow process, and the power, at present, seems to be all on the side of those who are preaching the gospel of force. But it is, therefore, the more necessary that *we should begin to speak and act according to what we profess to believe*, and that each one should recognise his responsibility in this connection just as much as if he were a great statesman, writer, or preacher, able to speak his message in the ears of the multitude. We are constantly being told that if we want peace we must be prepared for war—which is as though one said that if you want to get on with your neighbour you must act as if you always expected him to fly at your throat. Surely a Christian cannot reconcile such a maxim with the teaching of Jesus of Nazareth. Surely this is not the way in which rational men and women, whatever religion they accept, propose to develop those profound moral truths which have inspired the greatest men in every age and country, and to which we look to drive out the ape and tiger in humanity.

To the earnest advocate of peace who believes in beginning *here and now* to work for the promotion of universal brotherhood, people are apt to say, "I quite agree with you up to a certain point; but the world is not ready yet for such an ideal, and much harm is done by propagating humanitarian notions before the time is ripe for them." But was the world ever ready for even the least startling revelations of its thinkers and prophets? And was there ever a time when those who pointed out "the better way" to mankind were not regarded as dangerous people whose teaching menaced all law and authority? And then we are asked that inevitable question, of which we are beginning to be very weary—"Would you be so utterly mad as to counsel disarmament at the present moment, if you could have your way, reckless of the dire consequences to commerce, to subject races, and to our own national existence?" Such a question could scarcely be put by anyone who realised how slowly the evolution of ideas is accomplished, and how utterly ridiculous it is to suppose that any Govern-



ment would counsel absolute disarmament until the country passionately desired it, or, if it did, that one civilised nation could advance along the line of true progress without the sister-nations being impelled to move in the same direction. One has only to consider the simultaneous development of liberal religion, of democracy, of the Socialist movement which is taking place at the present time, not only in Europe, but even in the slowly-awakening countries of the East, to realise the truth of the last statement. Nations, like individuals, are beginning to understand—if only, at first, through considerations of self-interest—that they are members one of another; and it is simply craven fear, in itself a sign of decadence, that makes us reluctant to educate public opinion more and more according to the higher ethical conceptions. The allies of peace in all parts of the world are preaching the same brave gospel of brotherhood and justice between man and man; the scientists are coming to our support with their reinterpretations of the facts of biology; the political economists are pointing out the wastefulness of war, and the necessity for effective industrial co-operation; and when we, as a nation, are sufficiently possessed (in the Platonic sense of possession) with the desire for peace, we shall begin in earnest to abolish war as we have already abolished slavery.

## A BUNCH OF FABLES.

### I.—ORIGINS.

A TRAVELLER vowed that he would drink of a certain river only where its waters were pure, and at once set out to find the fountain-head. At last he held the clear drops in the hollow of his hand, but now the river was gone, and all its wealth of added strength, and onward flow, and eddying depth, and widening breadth, and varied sound, and mingled shade. He had passed them by.

### II.—INCOGNITO.

A young author, resolved to be unknown, wrote his name in sand, breathed it to the winds, traced it in snow. If he slept, he saw it in a dream; if he sat by the fire, he read it in a coal; if he passed through a crowd, he listened for its sound; if they brought him the news, he sought it in print. Then he was vexed with the sand for being smooth, with the winds for dying down, with the snow for melting away; was sad because the dream had fled, and the coal had turned to ash; was hurt when crowds passed him over and critics passed him by. Then on reflection it came to him that all the while he had really only meant to be unknown until he was discovered.

### III.—BEFORE AND AFTER.

She came to the door of the shrine with a wedge in her hand, but the bars were strong, and when at last they were broken, many hands were waiting to thrust her back. Slowly she forced her way, and slowly the dust fell off from the walls, new colours shone out, fresh light broke in, and sweeter fragrance filled the air. In time her form melted away, and at length was lost, but her memory remained, and whereas at first

they had cried out against her as Innovation, they now wrote her name in brass, and called her Reform.

### IV.—CONSERVATIVE CHANGE.

"That which is perfect is that which has often changed," said a chameleon, passing from red to white, and from white to blue.

"That which has often changed is not perfect unless it has held to some one colour all through," replied a ripening grape, turning from green tinged with purple to purple tinged with green.

### V.—CONTROVERSY.

The parrots and the cockatoos were screaming one against another. The points in dispute were the right kinds of food, the right shades of colour, the proper height of a perch, the due length of a tail, and, most of all, the exact pitch of voice allowed in debate. The two sides bobbed their heads, and put up their crests, and stretched out their necks, and rattled their chains, until they were too deaf to hear, and too hoarse to speak, and neither could give in, and neither would give up.

"It is because they nearly agree, that they hopelessly differ," thought an observant owl, eying them from the dark corner in which he sat.

### VI.—IN VACUO.

A finely-balanced mind moved along a line of suspended judgment. It neither affirmed nor denied; leaned neither to one side nor to the other; had no presumptions, no prepossessions, no predilections, no provisions. At this point it lost itself, overcome by the thought that, if all this were true, then, as a matter of fact, it had nothing to go upon, and so—gave way.

### VII.—A FUNCTION.

They danced and sang and feasted and played; some made friends, and some a name; and, when it was all over, they deducted all charges, and said that Charity might have the rest. Charity, hearing this, sent back word to say that she waited on the poor, not on the rich; was mother, nurse, friend, but a functionary never,

E. P. B.

## THE FASCINATIONS OF JOURNALISM.

At a dinner held in Manchester, last week, in connection with the annual Conference of the National Union of Journalists, Mr. Harold Cox and Mr. C. E. Montague were the invited guests. Mr. Montague, in the course of a brilliant address, spoke as follows of the fascination of the journalist's calling:—

"What is the life of a journalist at its best? I don't exactly know what it is that makes it so fascinating. Perhaps it is that in journalism you do somehow come up against the active life of your time so that some of the spirit of its circulation gets into your own veins and keeps you animated. Or perhaps it is that the career is always an adventure and often a precarious one, that in it you depend more on your bodily health and eyesight and sanity than other men do in their work; that you are more exposed to caprices of fortune in many ways. Among the caprices are very rich men who sometimes buy and sell

newspapers as they buy and sell a farm or a deer forest, with the live stock on it. Not to mention that a paper, even a strong paper, in some respects is something like an emigrant ship on a long voyage, that may always go down out of sight of land, as happened to a great London paper a few years ago, which had friends of many of us on board. Perhaps it is that our profession is a bit of an art and a science, and also a bit of a business, so that it is always finding some new side of you to wake up and interest when other sides of you have had enough of it for the moment. I don't know which of these things it is, if it is any of them, or whether it is all of them together. You remember how the private soldier described by our splendid fellow journalist, Mr. Kipling, says:—

'If you've 'eard the East a-callin',

You won't never 'eed nought else';

And if for a substitute for those 'spicy Indian smells' you have the smell of printer's ink and wet proofs, and the electric light of the rooms, and any amount of tobacco smoke and fumes, you get the feeling of some of us who have been many years at the game, the feeling that it is the game of all others which is worth playing, and that all those who are playing it fairly are comrades in one great enterprise with a great deal of hard labour in it and risk and uncertainty, with few great prizes, and always with the great responsibility—which is so well understood among us that we don't talk about it much among ourselves—for treating fairly and equally all the people whom the circumstances of our work bring in our way and in our power."

## WHY GO TO CHURCH? \*

BY C. E. ST. JOHN.

THERE are people who are in the habit of wandering from church to church, as the rumour of fine preaching or excellent music may lead, or as the mere desire for variety may impel. This is a vast deal better than not going to church at all; and we ministers are only too happy to have the attention of a living soul, if only for a single time. Yet have these people appreciated what churches are for, churches that have been erected in the name of him whose motto was, "Not to be ministered unto, but to minister"? Surely they are not intended to be used solely for what one can get out of them, powerful as they are as instrumentalities of spiritual culture. They have a larger, nobler use, which appears when people have added to their natural desire for personal improvement and enjoyment (which is at the best nothing but the desire to be ministered unto), the outlooking motive of an intention to do good as well as to receive it. The only motive for church attendance, which will keep up an unabated interest in it, is the resolution that one will use his church as an agency for accomplishing good in the world. If you have the distinct desire to minister as a stronger motive in you than the wish to be ministered unto at church, then you will find that you can carry it out best by regular

\* Reprinted from the "Unitarian Calendar" for March. Boston, U.S.A.



attendance at one place, among the friends upon whose seconding you can count for every good endeavour, and under the theological conceptions which ring always true to your personal convictions. If you are after culture, you will demand variety and grow lukewarm if it does not appear. If you are after service, after God's marching orders, after a chance to get your shoulder to the wheel, you will demand nothing, but will, Sunday after Sunday, go to your church as to a post of duty at which you can serve the world. Then will church-going become a giving more than it is a receiving. You will understand that every time you are in your place you are strengthening your church for the doing of its work, and proclaiming to all men that the things for which your church stands are your concerns, and that you, with the rest of your comrades in the service, are offering them to the world as its salvation from all moral ills.

### THE NEW WATCHWORDS.

BY WILLIAM C. GANNETT.

AND what is the "Church" of men who are trying to be Christ's and finish his work? Mr. Stead answers: "It is the Union of All-who Love in the Service of All who Suffer." To serve in this Church the young ministers of to-day are grappling with social science—a new study for theological students. To serve in this Church, the Salvation Army, the King's Daughters, the Christian Endeavourers, the College and Social Settlements, the Rescue Missions, and other life-saving bands, are mustering and multiplying. It is an efflorescence of Service! The "social conscience," the "social consciousness,"—these are the great new watchwords to-day. And the new song is:

"Love for every unloved creature,  
Lonely, poor, or small."

In the creed sung in that song, in that creed lived out by fortunate folk homing among the less fortunate, and sharing culture, brightness, beauty, happiness with them, and in the expanding ideals of social justice that break out from the love-dreams in which they first come, the Liberal in religion believes the final solution of social problems lies.

### CORRESPONDENCE.

#### PORTRAITS OF DR. PRIESTLEY.

SIR,—I am writing a history of Mill Hill Chapel, Leeds, and am wanting one or two early portraits of Dr. Priestley. If any of your readers can help me to obtain a print or photograph of such a portrait I shall be greatly obliged.—Yours, &c.,

E. BASIL LUPTON.

147, Hyde Park-road, Leeds,  
March 29, 1910.

#### APPEAL BY THE KYRLE SOCIETY.

SIR,—Will you allow me to add a few lines to the appeal from the Kyrle Society? The appeal for books is made in order that they may be distributed, but many institutions in need of books know nothing of the Kyrle Society. Any library for the

use of the poor, such as is attached to most Sunday schools, if desirous of replenishing its stock and unable to obtain the means, would do well to apply to the Kyrle Society. The Society being absolutely unsectarian cannot supply class books, but applications for recreative literature are welcomed by the Literature Distribution Branch of the Society.

I shall be very happy to render assistance to intending applicants by supplying information and supporting suitable cases in committee.—Yours, &c.,

CLEMENT E. PIKE.

13, Taunton-road, Bridgwater.

#### THE APPEAL FROM WINNIPEG.

THE Rev. S. A. Steinthal desires to acknowledge the receipt of the following sums in response to the appeal which appeared recently in our columns:—Sir Edwin Durning-Lawrence, £5 5s.; Lieut.-Col. Trevelyan, £1 1s.; W. H. (Liverpool), £1; Mr. and Mrs. H. Renold, £2 2s.; S. Alfred Steinthal and Sons, £2 10s. Further contributions are needed, and may be forwarded to Mr. Steinthal at 40, Wilmslow-road, Withington, Manchester.

#### THE CARE OF THE FEEBLE-MINDED.

SIR,—I have much pleasure in acknowledging the receipt of the following additional donations to our fund. It will be noted that the gifts received from your readers up to date amount to £83 2s. It would indeed be delightful if the total could come up to one hundred. I must not convey the impression that I am not satisfied. I feel, and so do my colleagues, most grateful for the generous assistance that has been given to us. I have in all now nearly five hundred pounds towards the thousand so urgently required.—Yours, &c.,

MARY DENDY, Hon. Sec.

13, Clarence-road, Withington,  
Manchester, March 29, 1910.

Further donations through the INQUIRER:—

|                   |        |
|-------------------|--------|
| Mrs. Spence ..... | £3 0 0 |
| Miss Swaine ..... | 5 0 0  |
| M. R. J. ....     | 5 0 0  |
| Miss Brock .....  | 5 0 0  |

£20 0 0

### BOOKS AND REVIEWS.

#### JAPANESE POETRY.\*

MR. YONE NOGUCHI's new volume of poetry, "The Pilgrimage," is printed on silvered rice paper, contains a charming frontispiece after one of Utamaru's exquisite colour prints, and the two little books are held together in a folding-case with silk label and ivory fasteners. And this elaborate format is well in keeping with the poet's work. Mr. Noguchi's previous volume, "From the Eastern Sea," was appreciated by the discerning few, and the author was heralded as a real poet. It is something in these days to come across a distinguished poet in contradis-

\* The Pilgrimage. By Yone Noguchi. Elkin Mathews. 8s. net.

The Master-Singers of Japan. By Clara M. Walsh. John Murray. 2s. net.

A Hundred Verses from Old Japan. By W. N. Porter. The Clarendon Press. 2s. 6d. net.

inction to the innumerable versifiers who bubble over in the spring and furiously rush into print. This little book appeared in 1903, and was nothing more pretentious than a brown paper pamphlet. On the title-page appeared "Yone Noguchi (Japanese)." There was a subtle charm about many of these poems, in spite of the fact that Mr. Noguchi was not very familiar with English, and had little or no knowledge of versification as we understand it.

This interesting Japanese poet has gone far since those days, and if I mistake not has been caught by the rather dangerous glamour of Walt Whitman's poetry. Occasionally he gives a new meaning to some of our English words that is happy and striking. Sometimes, however, he distorts a word till he comes perilously near the ridiculous. The extraordinary point about "The Pilgrimage" is that, in spite of innumerable difficulties and a sublime disregard for rigid form, apart from the *hokku*, Mr. Noguchi has given us, in a way in which no translation could accomplish, the real spirit of Japanese poetry.

Japanese poetry is essentially delicate. It contains no hot rush of passion, no extolling of the "human form divine." It deals with flowers and trees, moonlight and sea, and very gentle human emotions that are nearly always sad, but sad with a timid yearning that seems to peep out from coloured blossom. The Japanese woman has often been held up as an almost ideal type of womanhood, and our poet is evidently of that opinion in his beautiful poem, "The Address of a Woman to Her Husband," from which I quote a few lines, with the wish that space would permit me to quote more:—

"Spring and life are thy lights:  
Around the lights I cling like a shadow,  
With my heart of whisper and love.  
How glad I am to have lost in thy bliss  
Like a firefly flashing a little lantern  
Into the golden tempest of moonbeams!  
I flatter myself thinking that thou canst  
not live without me,  
Since I am like a moon unto thy diadem  
of night:  
Oh, tell me, is this ecstasy my real life?  
Are we living in a hidden love dale  
Without a mortal sky above,  
But eternally dim with yearning in air,  
Far away from the road of Death?"

Mr. Noguchi has been a wanderer for many years, but he loves his Land of the Rising Sun, and in a tender poem entitled "The Eastern Sea" he sings of his homecoming:—

"A wind may stir the forest, I may  
awake,  
I will whistle my joy of life up to a cloud:  
The life of the cloud will be my life there.  
How tall my lover now would be!  
She was two inches shorter than I long  
ago.  
When mid wistaria the moon-lantern  
is lit,  
I and she will steal to measure our heights  
By their drooping flowers—drooping  
calm like peace."

After all, quotations, however carefully they may be chosen, do not do justice to this delightful book any more than flowers



in a vase do justice to the garden from whence they came. Many will read these poems with infinite pleasure. They are full of a fresh simplicity that comes straight from the heart of a nature-loving poet. For all the colour of the wonderful word-pictures, there is always a faint mist, as it were, overshadowing them. None of these poems end; they just begin, just stir old memories, and that is the beautiful way of the great Japanese poets.

The translations in "The Master-Singers of Japan" are by Miss Clara A. Walsh. She has taken considerable licence in rendering these poems, but a licence absolutely justifiable when one realises the supreme difficulty of translating from a language that suggests almost as much as it actually expresses. The following is a fine poem by Hitomaro:—

"Not yet, O Hill! high hill of Autumn scatter  
Red leaves and gold athwart the distant view.  
Let me gaze on, a little instant longer,  
Where she I love leans toward me  
through the blue!"

There are two poems based upon certain passages in Lafcadio Hearn's "Glimpses in Unfamiliar Japan," entitled "The Legend of the Murmuring from the Dry Bed of the River of Souls," and "The East to the West." The former is from Hearn's version of Buddhist *wasan* (not *wasau* as given by Miss Walsh). This version appears in Hearn's chapter on "Jizō," one of the finest pieces of work he ever wrote. It seems a pity to present it here in a way so far behind the inimitable charm of Lafcadio Hearn, and the same may be said about "The East to the West." But apart from this objection, "The Master-Singers of Japan" is a most acceptable addition to the excellent and popular "Wisdom of the East" series.

"A Hundred Verses from Old Japan" is translated from the *Hyaku-nin-issshū*, or "Single Verse by a Hundred People," by Mr. William N. Porter. They were originally collected together in A.D. 1235 by Sadaiye Fujiwara, and are all in *tanka* form, that is, a verse of five lines and thirty-one syllables. The original Japanese, as well as the translation, is given in the present edition of Japanese poetry written before the time of the Norman Conquest. To each verse is appended an interesting note, and the eighteenth century Japanese illustrations are extremely quaint. In this collection of poems we at once recognise that Japanese poetry was an accomplishment in which the dexterous use of words, the "pillow words" and "pivot words," found a very important place. It was an academic pastime, but the quibbling tendency, so inordinately clever as it often was, did not detract from the beauty of the verse itself. The *tanka* is too limited to suggest anything more than an ingenious pun, a lover's sigh, the red leaves of autumn, and so forth. This little book helps us to realise the genius of Mr. Yone Noguchi in that he has thrown over, for the most part, the fetters of a too constrained form of verse, while preserving at the same time all the delicacy and colour and plaintive yearning so characteristic of Japanese poetry.

F. HADLAND DAVIS.

#### WAS JESUS AN ESSENE?

MR. EMIL P. BERG has offered a bold answer to this question, not, indeed, categorically affirming, but pictorially presenting his opinion to that effect. He thinks that "the key to the whole situation regarding the mission of Jesus must be found in the training which he got during the eighteen years about which the gospels are silent." He endeavours in his latest book\* to give a reasonable account of the development of the mind of Jesus during this period; but he wards off rigorous critics by saying, "After all, the main object of this little sketch is to try thereby to endear Jesus and make him still more precious to all believers by following the growth of his beautiful character, his God-inspired love, and his self-sacrificing spirit which brought him at last to the cross."

The author claims to bring special advantages with him as he sets forth upon his task. He has lived in India and has felt the power of race. He has also imbued his mind with Indian speculations, and believes himself the more fitted to conjecture the influence of oriental thought upon Judaism in the generations preceding and contemporary with Jesus. He presents his suppositions in the form of a history—perhaps harmlessly enough for the ordinary student of Gospel times, but not without risk of imposing upon the unwary. John the Baptist, "his cousin," precedes Jesus in the novitiate course among the Essenes. This "good luck" it is that induces "the family of Jesus" to secure for "their eldest born" an entry into this religious order, an event represented as taking place at the close of "his three or five years apprenticeship in the trade guild." Farewell is bidden to Nazareth, and thenceforward for fifteen years or so "Jeshua" (for so the author prefers to style him) dwells with the Essenic recluses in their settlement on the western shore of the Dead Sea. These recluses are pictured as before all things devoted to themes concerning the coming Messiah. We are told "their study and searching in the holy scriptures had convinced them that the coming Messiah was not to be a temporal ruler over an earthly kingdom, but that it meant a 'spiritual' Messiah, whose rule was to be in the hearts of his subjects." Jeshua himself, quite unconscious that the Messiahship is to fall to his lot, receives the teachings of his elders on this subject, and believed them "with all his heart." If we try to summarise these teachings, we may not unfairly say they correspond very closely to what a good Unitarian of a century ago might have drawn up for his Bible class. In fact, except for the very important addition of the oriental elements to which we have referred, a good Unitarian Christian of to-day might find himself in very comfortable accord with these Essenes of old.

The picture-story goes on to show how the simple monastic life served to unfold the instincts of the young Nazarene; the lessons of industry, rural sights and experiences, and the influences of the heavens and the earth are suggested, and by these his education was rounded. We learn

\* Our Lord's Preparation for the Messiahship. Published by A. H. Stockwell, London, 1909.

that "healing," an art which the author's Buddhist studies serve to illustrate, formed an essential part of the activity of the Essenes. The author is careful to point out the tendency to exaggeration in regard to reputed cures, and here, as in other matters, he steers as far as he may, consistently with his main thesis, from the supernaturalistic position. "Psycho-therapeutic treatment," rendered possible by assiduous culture of mental power, takes the place of the miraculous. We are shown how Jeshua, now marked out among the Essenic brotherhood, both by graces of character and wisdom of thought, becomes additionally conspicuous in the field of "healing," and at this stage he is ready for the final development—his identification with the Messiah. This step is introduced by the author with a series of "discussions," in which, after Jeshua has been instructed by his Superior concerning Philo and the Alexandrine "Logos" doctrine, the subject is discussed "from the following standpoints:—First, of a Hindu, or Vedantist; second, of a Greek philosopher; third, of an orthodox Jew; fourth, of a follower of Philo." This section of the book is really very suggestive, and apart from some fancifulness, is likely to give much valuable information to the plain people whom the author evidently has in mind all through. The tendency of the argument is clearly against the orthodoxy theory of the Godhead, and in favour of a purely Messianic theory of the person of Jesus. In a lengthy address to "Jeshua," at the critical moment, the Superior of the Order gives him absolute freedom from the vows taken by him as an Essene, and suggests a policy of entire separation from the Order—a device obviously meant to turn the edge of the ready criticism that the Jesus of the Gospels is anything but an Essene in his daily life. The author supplements his principal theme by a good summary of the evidence respecting the literary and oral material extant in the time of Jesus upon which his own style may have been based, and from which he may have borrowed materials for his own preaching.

On the whole the book is, we think, likely to be more useful than might appear. Its diction, as our quotations may show, is not blameless, and its guesses are often hazardous; but it brings into short compass and alluring shape a great amount of information valuable to the Gospel reader. Now and again one feels a little impatient with its sermonic tone, but in general there is room for gratitude. We will not mar our thanks by entering upon an examination of the dry historical worth of the book. We take it as an instructive suggestion from a thoughtful, studious, and sincere writer; but it is in reality only one more, we think, of the long series of "pictures," more imaginative than true, of the great life.

W. G. T.

THE HEROES AND MARTYRS OF FAITH.  
Studies in the Eleventh Chapter of the Epistle to the Hebrews. Prof. A. S. Peake, D.D. Hodder & Stoughton. 5s.

THE Epistle to the Hebrews is one of the most interesting and most difficult of New Testament books. Its authorship is a mystery. It has been attributed to Barna-



bas, Silas, Apollos, and, by Prof. Harnack, to Priscilla, the last-named conjecture appearing to Prof. Peake "the most probable that has yet been proposed." The subject-matter of the Epistle is that of a learned theological treatise, and in form and language it is polished and artistic. Of its thirteen chapters, the eleventh is attractive even to those who have little interest in the main thesis of the letter. The appeal to the heroes of Hebrew history not only illustrates the writer's conception of faith, but, as Prof. Peake proves, it may stimulate and quicken the spiritual life of our own time. The critical conclusions which lie behind these studies are those of their author's commentary on Hebrews in the Century Bible, one of the best volumes in that series. "Faith," is defined as "spiritual insight," by which the invisible becomes visible, and the future becomes present. The plan of the work is to examine in the historic spirit the claims of the hero or martyr mentioned in the eleventh chapter of Hebrews, and to derive, in each case, some lessons from their lives for the religious man of to-day. When the Old Testament narrative fails to elucidate fully the part played which has merited praise in the New Testament, recourse is had to psychological analysis, and reasoned conjecture. In one or two instances, it is not easy to see why the writer of the Epistle selected a particular "hero" for commendation, but Dr. Peake invariably attempts a justification of the choice. Sometimes the result strikes one as more ingenious than convincing. Possibly this suggests that the writer to the Hebrews held together under one general idea elements that seem to us to conflict with each other. Prof. Peake's exposition of the career of Moses, and his elaboration of the faith of the prophets, whom the letter-writer does not name, are beyond praise. An admirable feature of the studies is the references to passages in our author's reading which throw light on some point under discussion. His optimistic thought of the future on earth and in heaven stands in the strongest possible contrast to the doctrine of the late Father Tyrrell, as it is set forth in "Christianity at the Cross-Roads." Pessimism as to the ultimate triumph of goodness in this world is no mark of the saint, as Tyrrell imagined, and "the glory of going on" in the world to come, which has no attractions for the one teacher, moves the ardent zeal of the other. "It is too common a thought that in the next world perfection is achieved at a bound, the loftiest level attainable is reached at once, and on it eternity is spent. We need to substitute the dynamic for the static conception. This condition of stagnant bliss without movement or development becomes less attractive as we think of it. It is the perpetual movement onward and upward that fascinates and entrances us, the sense that still more is to be won." The latest work of Prof. Peake would make an excellent text-book for senior classes in Sunday-schools, and for reading circles of lay preachers. There is abundant evidence of the sound scholarship of its author, and the whole discussion is as lucid and vigorous as it is rational and reverent.

SOCIAL RELATIONSHIPS IN THE LIGHT OF CHRISTIANITY. (The Hulsean Lectures for 1909-10.) By W. Edward Chadwick, D.D., B.Sc. London: Longmans, Green & Co. 5s. net.

THE author's purpose, as defined in the opening pages of this volume, is to set forth in detail his three-fold conviction—(1) that a more complete moralising of all social relationships is a paramount need of the present time, (2) that the Christian ideal is more desirable of attainment than any other moral ideal, personal or social, and is alone capable of affording the dynamic essential to its own attainment, (3) the supreme need, therefore, is that all our social relationships should be Christianised.

Bearing in mind the class of readers for whom especially these lectures are published in book form, one must not complain if a great deal of the matter is on more or less familiar and elementary lines. Dr. Chadwick, however, need not have been so scrupulously "content to speak of what he knew from experience," in these days when reliable facts and figures are so abundantly available to supplement at every point one's own necessarily limited personal observations. Hence the somewhat parochial standpoint and the comparative timidity of the lecturer's words when one might have expected greater boldness of speech. He manifests too strong a tendency to turn to the Bible as sure to contain within its pages the special oracle for each special (however modern) social problem; and to force a close connection between ecclesiastical theology and social ethics. Thus, in the relationship between the three Persons in the Trinity he finds the archetype not only of the perfect family relationship, but also of "the relationship between employer and employed (as co-operators towards the same object)." And he finds a special and peculiar significance in the fact that "the earliest picture of human nature in the Bible is that of the unit of society (God created man in his own image, male and female created he them), the last picture is that of society in its most complete and highly developed form (the holy city, coming down out of heaven from God, made ready as a bride adorned for her husband). . . . Thus both the family and the city have a divine origin and a divine archetype." To most of us such pages are fanciful rather than convincing, and we could wish for a little more space devoted to the grappling with modern problems in the light rather of the broad New Testament principles of justice, brotherhood, and love.

In addition to the four lectures, which form the main portion of the book, there is a large and varied array of supplementary notes, some of which almost form additional chapters; and we are inclined to think that the book would have gained much in unity if half of them had been omitted and the other half embodied in the text. The actual lectures occupy only 213 pages out of 334.

#### PUBLICATIONS RECEIVED.

From MR. C. W. DANIEL:—A Woodworker and a Tent-maker: Mary E. Boole. 1s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Out of the Night: Mrs. Baillie Reynolds. 6s. Uni-

versity of London Students' Handbook: Edited by Walter W. Seton, M.A. 1s. net.

MESSRS. SWAN SONNENSCHNEIN:—The Schoolmasters' Year Book and Directory for 1910-11.

"Correspondence between Mrs. Hemans and Matthew Nicholson": Francis Nicholson, F.Z.S., from the "Memoirs and Proceedings of the Manchester Literary Society." Manchester, 36, George-street. 2s. 6d.

Contemporary Review, Humane Review, Hibbert Journal, Nineteenth Century.

#### LITERARY NOTES.

"THE Faith of a Layman" is the title of a volume of studies by Prof. Osborne, of Winnipeg. It deals chiefly with the question of the recoil from professionalised religion. Messrs. Cassell & Co. are the publishers.

\* \* \*

A NEW edition of the "Encyclopædia Britannica" is in preparation, and the work has advanced as far as the proof-reading stage. Unlike previous editions—the issue of the current edition embraced, exclusive of the supplementary volumes, the period 1875-89—there will be no long interval between the appearance of the several volumes of the tenth edition. Every effort has been made to render the new "Encyclopædia" authoritative and up to date, and the various subjects coming within its scope have been entrusted to specialists. In rare instances only has old matter been utilised.

\* \* \*

MESSRS. J. M. DENT & Co. have a revised and enlarged edition of "Fireside Fables," by the Rev. E. P. Barrow, almost ready for publication. It will contain the first and second series in one volume, with nearly sixty more added. We may, perhaps, point out that some reviewers, in noticing the first edition, assumed quite mistakenly that it was intended for a children's book. Mr. Barrow uses the terse form of the fable as the vehicle for his own ripe observation of human life, and in this particular kind he has few competitors among contemporary writers.

#### FOR THE CHILDREN.

##### LITTLE DICK.

(A STORY FOUNDED ON FACT.)

LITTLE DICK's home was in Devonshire, in a tiny cottage close to the shore.

He was a bright-eyed little lad of eight at the time of this story, attending the village school, and amusing himself on the shore in playtime. Dick was Granny's only treasure, and she loved him dearly, but she was very poor and had to work hard to get enough food for them both. She could seldom spare time to go out, so when Dick was only a baby pattering along with little bare feet, she let him run out of the narrow garden on to the smooth sands, and she would look from her wash-tub, through the open door, and call him back if he strayed too far.

When Dick grew bigger and had left off baby frocks and baby ways, Granny let him run where he liked, only making him



promise not to climb some dangerously high piles of rock which stood out apart from the cliffs on one side of the little bay.

Dick loved Granny, and no thought of disobeying her came into his curly head, which was full of delightful plans of his own for building tiny piers and harbours with stones and sand, and for digging ponds and channels to be filled by the incoming tide. But there came a day when Dick forgot his promise, and only remembered he was disobedient when he was in danger of being drowned by the waves.

One autumn afternoon he and Ted, a schoolfellow a little bigger than himself, were amusing themselves by climbing about on the low rocks, jumping and shouting, and laughing when they slipped on the seaweed and got a wetting in the pools which were filling fast by the rising tide. All at once Ted called out that he could see a gull's nest on the ledge of the high rocks, and that he was going to climb up and see if there were eggs in it. Dick ran after him, and the two boys soon reached the ledge where Ted thought the nest was to be found, but it was only some rubbish left by the last tide.

"Let's get up to the top," cried Ted, "and p'raps there'll be a nest there." And on he scrambled, Dick following after, climbing up and up with his strong little sunburnt hands and bare legs.

Suddenly a wave splashed against the rock, sending up a shower of spray, and Ted shouted to Dick to go down or the tide would cut them off from the beach. Down scrambled Ted, but little Dick turned dizzy with fright when he tried to get down, and found how much steeper the rocks seemed than when he climbed up. Ted was soon down, and scampered off, never dreaming that Dick would not soon follow, and once on the beach he made for his home, which was nearly a mile away through the country lanes.

Dick tried again to get down, but it was no use; the water was higher up, and he felt a very frightened little boy indeed as he scrambled back to the ledge and remembered what Granny had said about not going up those rocks. He stood up and called and called again, hoping someone might hear him, but his voice was lost in the sound of wind and water.

The light was fading and the waves were rolling up fast, and still poor little Dick clung to the rock and shouted—"Come, do come! Oh, come and fetch me!"

He felt more and more frightened and miserable; he was getting cold, too, and hungry, and it was beginning to get dark. He looked down and saw the waves splashing over the ledge just below, and he knew that soon they would be up to where he stood. His eyes filled with tears, but he tried hard to keep them back, as Granny had always told him he must be brave like his sailor father. Then he shouted again with all his might, and suddenly a man's strong voice called through the dusk, "Hold where you are, don't move, I'm coming!"

On the cliffs, high above the rocks where Dick was in such danger, a coastguard was walking, telescope in hand. His duty was to keep watch along this part of the shore. All at once he caught sight of something unusual on a rock which was surrounded by the tide.

He ran down the path, and when he came nearer, he could just make out the figure of a child. He knew that in a short time the tide would rise above where the boy stood, and that his only chance of saving him was to get a boat from the bay. There was not a moment to lose, so he shouted loudly to Dick, and then blew his whistle, and called as he ran on down to the beach. Happily a man heard him, and was pulling his boat towards the water as the coastguard reached the bay; both men sprang into it, seized the oars, and rowed with all their might towards the dangerous rocks which looked so black as the evening grew darker.

They shouted as they rowed, to cheer Dick, and just reached the ledge as the waves were beginning to splash over it. Little Dick was soon safe in the boat, and by the time they regained the beach several people were there who had heard the shouts of the men.

Granny had been away from her cottage to carry some washing to a neighbour, and she had only just heard of Dick's danger; and so great was her terror at thinking she might have lost him, and her joy that he was safe, that she first shook him and then clasped him tight in her fond old arms, hugging and kissing him, and hardly stopping to thank the two men who had saved him.

As far as I know Dick did not try to climb the forbidden rocks again. He is a big boy now, and knows that Granny is wiser than he is, and he still loves her dearly and is careful to be obedient to her wishes.

K. F. L.

## MEETINGS AND SOCIETIES

### MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

#### GREAT ANNUAL GATHERING AT BURY.

THE annual meeting of this Association attracts perhaps the greatest gathering of the year in the experience of our schools and churches. Given fine weather, any number up to a thousand, teachers and elder scholars, former teachers with future scholars in their arms, and friends of the schools generally, will assemble at the place of meeting. To entertain the Association is the great ambition of all our schools, but not many of them dare indulge it. For it is a fearful joy this catering for hundreds of hungry visitors, beside the minor tasks of finding hospitality for many delegates and the providing of buildings for the service, conference, and public meeting. All these conditions are mere trifles, however, to our Bury friends, who are past-masters in the art of organising great gatherings; beside which have they not one of the most beautiful of church buildings and, perhaps, the finest range of school buildings in all Lancashire?

Good Friday this year was grey and chill and the skies of Bury looked grayer than usual. But nothing daunts the spirit of the average Lancastrian, and he requires much to make him break a custom. So long as he can remember, it has been his custom to attend these meetings, and he will go on attending them to the end.

Year by year the routine and programme vary very little, for we are very conservative in the things which matter, and we discuss the same old problems in the same old way and cheer each other with the same unflagging faith and hope. The meetings this year were as largely attended as ever, and the organisation reached the highest point of efficiency. Everything went as smoothly as if the Bury teachers were in the habit of entertaining some seven or eight hundred friends to dinner and tea every day, and when we turned unwillingly away at the close of the day the great host of young people were there as merry as ever and making light of the day's toils.

#### THE SERVICE.

The church was crowded long before the time for service, and later arrivals were directed to the "scholars' gallery." Well, we were all content to be scholars while the Rev. W. G. Tarrant was the teacher. And, to tell the truth, he treated us more like a great class in a school than a congregation in a church. After a devotional service, which searched and lifted up all our hearts, he stood up in the pulpit and, with open Bible in his hand, just talked to us for half an hour as a loving brother who has seen much of life talks to loved comrades in the fight. Taking the 90th Psalm as his subject, he showed us how, after all the work, the pity, and the glory of the Lord, had been realised, the great thing, the end and purpose and meaning of it all, was that we should be at work, that the work of our hands should be established. An inspiring address which went right home to the heart of every one present.

#### ANNUAL BUSINESS MEETING.

After dinner we sort ourselves out again. The sober and elderly folk settle down to a couple of hours at passing resolutions and hearing speeches, what time the relatively juvenile go off in parties to visit the "places of interest." The main resolution concerns the annual report, and it is moved by the President, the Rev. J. Moore. He passes in review some of the work of the year, dwelling especially on the Summer School, which proved such a delightful experience last year, and the work of school visitation. Mr. Moore showed that this had been one of the chief functions of the Association throughout its history. There was much, however, in the report he could not touch upon. It tells of the labours of the publication, lecturing, temperance, and other departments, while a very full passage gives the story of the Homes during the year. The Association now has three Homes under its care, a Holiday Home and two Convalescent Homes. These have all been maintained in a high state of efficiency and they have conferred great benefits on the teachers and scholars in the schools. More than one thousand five hundred guests stayed in the Homes during the year, the greater part of them for one week, but many for much longer periods. The Homes are maintained at very little cost to the general funds of the Association, as every effort is made to make them self-supporting. There is also a very full and searching general report on the visitation of schools, written with great care and discrimination. The funds



of the Association are in a healthy condition. The general fund has a balance of £66; Red Cross Home has a balance of £24; the Holiday Home has £125, and the "Barleycrofts" Home, as the latest of the Association's ventures, alone has an adverse balance, and then only one of £4. The report and balance sheet show, though, how deep is the hold the Sunday School still has on the North of England. But we are not easily satisfied in the North, and we always say right out what we think. And so in spite of the splendid reports presented there were some critics who wanted more and better things. There was a little plain speaking, such as the North loves, and then the Rev. A. W. Fox, having given the report a hearty seconding, we carried it unanimously, to show there was no real ill-feeling and that we are all really proud of our Association and the work it is doing. The election of committee and officers followed the prescribed course.

#### THE NEW PRESIDENT.

Mr. John Chadwick, a school visitor of forty years' standing, becomes the new president, and no man ever earned the honour more surely than he has by faithful and unostentatious service. For years out of number he has voluntarily excluded himself from the interest of the meetings to take charge of the book-stall in an ante-room. Now he is called up from his self-sought obscurity to be the president, and no appointment was ever more popular or better deserved. The only other change is that Mr. Shirley retires after two years' good service as Mr. Peach's colleague in the secretaryship of the Homes Department, and the Rev. J. W. Bishop takes his place. Thus the tally of the secretarial is complete again. A total of eight voluntary workers divide the task between them, and of the eight six are ministers and two laymen. But the laymen also provide an excellent treasurer in Mr. G. H. Leigh, an hon. auditor in Mr. G. H. Lawton, and now the new president, and so the division of the work is fairly even. Of the band of secretaries the Rev. W. Holmshaw is the chief, and he has as his colleagues the Rev. W. G. Price, A. C. Smith, C. Peach, J. W. Bishop, and W. Griffiths, together with Messrs. J. H. Pimley and G. H. Youatt.

The Rev. A. R. Andreae and Miss Dornan offered a welcome to the delegates of kindred societies. Of these there was quite a large number. Miss Amy Withall and Mr. Howard Young represented the Sunday School Association; Mr. Ronald Bartram the London Sunday School Society, Rev. F. Allen the South-Eastern Sunday School Union, Rev. T. Paxton the Midland Sunday School Association, Rev. T. Lloyd Jones the Liverpool Society, and Mr. W. Heeley the Yorkshire Union. All the delegates gave interesting replies, and expressed themselves as properly impressed with the gatherings, and thus the Conference closed on a pleasant note.

#### THE EVENING MEETING.

For the public meeting, after tea, all the wanderers returned, before tea in fact, but they remained for the great public meeting after. And it really was a great meeting. The big hall was crowded to its utmost

capacity and scores of persons had to be packed on the platform. Even then many stood round the doors and so remained to the end. Votes of thanks came first, heartily offered and gratefully accepted, and then the second collection of the day, for our authorities are alive to the opportunity which this great gathering affords. Mr. J. W. Barlow presided, and he made a fine manly speech on the verities of religion and the place of the Sunday school in the national life. Mr. Howard Young followed, and told us that his ideal superintendent should be a layman, a total abstainer by preference; a man with humour, tenderness, self-sacrifice. He should also have the gift of music and infinite tact. Above all, he must be a good, simple, loving man. The Rev. J. Morley Mills claimed that the teacher is the true world maker. Others seek to annex, to exploit, or to rule the world; the teacher seeks to make it. The Rev. E. D. P. Evans spoke on the relation of church and school and, showing their mutual dependence, uttered a much-needed word of warning against the tendency observable in places for them to stand aloof from one another. A rousing hymn, to send us rejoicing on our way, and then another great Good Friday gathering had run its inspiring course.

#### NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

##### ANNUAL MEETING AT DERBY.

THE 63rd annual meeting of this Association was held at the Friar-gate Chapel, Derby, on Easter Monday. There was a good attendance of delegates and friends. Divine service was conducted by the Rev. W. R. Clark-Lewis, the preacher being the Rev. Ellison A. Voysey, M.A., of Northampton.

The Rev. W. H. Burgess, B.A., the retiring president, took the chair at the business meeting, and in his address urged the increasing importance of religious instruction in the Sunday School with the decay of family worship and home instruction. The secretary, Rev. F. Heming Vaughan, B.A., presented the report, which showed a decrease in the supply of teachers, and a slight increase in the number of scholars. The fact that 30 elder scholars had joined their respective churches was a matter for encouragement. "The willingness of scholars, at the end of their school training, to support the church which has provided them with the privilege of Sunday School fellowship is one test at least of genuine religious instruction." The report also referred to a scheme of twenty-four lessons issued by a sub-committee of the Association, and worked successfully in several schools, with the aid of Teachers' Preparation Classes.

The Rev. A. H. Dolphin (Sheffield) was elected president, and Miss Winsor (Nottingham) vice-president, for the ensuing year.

At the evening meeting the Rev. Kenneth Bond read a paper, full of humour and commonsense, on "The Aim and Means of Sunday School Work." He defined the aim as goodness. The child's spiritual attitude must be one of joyful acceptance

of the moral law, of deep fear and reverence for it, of worship of God, from whom that law comes forth.

The methods are many, but the first essential is the teacher who is sympathetic and means business. Better a one-teacher school, with an inspired man as teacher, than a school with ten teachers who have not got the one thing needful. Discipline is another essential. The enforced habit of discipline in the day school is on our side. We ought to lift it still higher and regard it as part of the social inculcation of goodness. So of silence during prayer. It is symbolical; it is an outward expression of that awe every religious man feels before God. There is a silence of the house of death, a silence of streets on the Sabbath, a silence in listening to a speaker or singer. To break these silences argued a mind that is vacant or profane. In like manner there is a silence that should inspire the child that the formality of prayer is great and necessary. Let the children have frequent services in the church, and learn to reverence the House of God. They might enter singing a processional hymn.

After referring to lessons, and the prime necessity of interesting the children by every legitimate means, Mr. Bond concluded by pleading for more beautiful schoolrooms. The child mind is, by its nature, sensitive as a photographic film to any exposed object. Schoolrooms are frequently terribly depressing places. It is a poor commentary on our love of children if we cannot afford to keep their common room fair and a perpetual invitation. Sternly refuse odds and ends of pictures, and veto diagrams. Let our children see pictures of great deeds, of flowers, fields, the sea, and all the great single broad beauty, obvious and shining, of things of good report. Then the schoolroom will be an invitation and a helper in a great work of centring the child's will on goodness.

A good discussion followed. Hearty thanks were given to the Derby friends for the excellent arrangements which contributed so much to the success of the gathering. The meetings next year will be at the Great Meeting, Leicester.

#### THE REV. W. G. TARRANT ON THE UNITARIAN MOVEMENT.

THE fourth and last of an interesting series of lectures on "The Spirit and Aims of the Unitarian Movement," by the Rev. W. G. Tarrant, was given at Essex Hall on March 23, when the Rev. J. Harwood took the chair. Mr. Tarrant said that in the course of his previous lectures he had endeavoured to bring before his hearers the history and significance of the Unitarian movement, and he now wanted to deal particularly with its organisation and outlook. Modern philosophy says "a thing is what it does," and by our fruits we must be judged. The criticisms to which Unitarians had been constantly subjected, many of which were just and salutary, showed that their labours had produced a great effect. The criticisms had not killed the movement, and although a hundred years ago it was said to be dying out, as some people are saying to-day, it has not



yet become moribund, and from time to time it puts forth fresh shoots full of promise. Alluding to the *Hibbert Journal*, he said it was a remarkable thing that this quarterly was read more widely outside our denomination than within it. The *Hibbert Journal* was the direct outcome of the movement he was describing, but it did not stand only for one particular point of view; it aimed at propagating and diffusing among people of all beliefs, in all countries and religious communions, the true Catholic spirit, and this constituted its chief value for us. Mr. Tarrant reminded his audience that in their faithfulness to truth and freedom Unitarians sometimes had to plead guilty to a charge of indefiniteness and hesitancy, which had often had a curious effect on those who had come to us from the older and stricter churches. He discussed, also, the disposition on the part of many conscientious people not to prejudice the minds of their children in favour of their own particular form of faith. In many ways he sympathised with the child of Unitarian parents, especially during his schooldays, as there was always the possibility, either that he would become attracted by the orthodox beliefs if his education was carried on at the ordinary school, or, what was much worse, that he would learn to sit in judgment on his teachers, and criticise their religion.

An interesting account was given of the way in which Unitarians carried out the "church idea" (which they are supposed not to possess) in their congregations, and of the various organisations connected with the movement. Mr. Tarrant, in conclusion, indicated the scope and tendencies of the great World Religion, for which we are all hoping, and made an eloquent appeal to the redeeming spirit which seeks, not merely to save our churches, but to save men and women and children from poverty, degradation, and misery, and enlarge their mental and spiritual horizons. Unitarianism could only succeed, he added, if it was fired with this spirit. If people read the books by Mr. Rowntree and Mr. Charles Booth dealing with the subject of poverty and its terrible consequences, or if they would go and live for a time among the dwellers in mean streets, they would better understand what was in the minds of those who said that we do not want to be delivered from imaginary hells, but from the hells which exist at the present day.

#### THE EASTER CONFERENCES.

The Easter holidays were not given up to mere pleasure seeking by the whole of the community. The Social Democratic Party, the Independent Labour Party, the Shop Assistants, the National Union of Teachers, all held their annual conferences at which questions of deep moment, not only to themselves but to the nation, were discussed. Whatever be the practical outcome of the discussions, they are valuable as showing the movement of opinion among large bodies which, in these days, can give effective expression to their views.

#### THE SOCIAL DEMOCRATIC FEDERATION.

At the Social Democratic Conference, notwithstanding a characteristically ex-

treme Presidential address from Mr. H. M. Hyndman, the delegates present, by a majority of 108 to 43, passed a resolution in favour of "securing a common platform for the expression of Socialism," and of "establishing cordial relations with organised labour." This resolution, if adhered to, means the abandonment of the traditional Social Democratic policy, and, so far as the British Isles are concerned, is the end of revolutionary Marxism, which has always been foreign to the native genius, and has never had any real hold on the working classes. Moreover, it is another evidence that in England, as in Germany, Belgium, Italy, the policy of "revision" or reform has ousted that of revolutionism. At the I.L.P. Conference a similar tendency was most marked. The criticisms of the Parliamentary members of the party for their alleged coquetting with Liberalism failed of the desired effect, and several attempts to force an irreconcilable and impossibilist policy upon the party were either shelved at once "by the previous question," or, if discussed, were heavily defeated.

#### THE SHOP ASSISTANTS' UNION.

The Shop Assistants, with their large and powerful organisation, and their very own member of Parliament, have improved vastly upon the position of Simon Tappertit and his associates. At their conference, held at Liverpool, the President, Mr. E. J. Stocker, in a remarkable address, once more called attention to some of the more flagrant grievances of shop assistants, particularly "the living-in system," to which those who know it best so vehemently object. "The length of time worked is in many cases completely destructive of health and character, and it is, further, the means of keeping numbers of other assistants unemployed, and so making the competition for situations keener." Only a small proportion of male shop assistants can hope to marry, and many female shop hands, who are entirely dependent upon themselves, receive even in some large shops wages upon which they can hardly be expected to keep themselves in honesty. "I deny," continued the President, speaking of this and similar facts, "that the shop assistant is at heart more immoral than members of other classes of workers, but I do say that the temptations placed in the path of the shop assistant living-in to-day are cruelly conceived, luridly attractive, and quite unworthy of the commercial system of the nation. The testimony of eminent surgeons runs up a terrible indictment of this system in combination with the number of hours of labour. When one out of every three male assistants suffers from some form of pulmonary disease, and when 50 per cent. of the number of girls in one sanatorium for consumption were shop assistants, no true patriot can be silent, while the ordinary proportion of deaths from consumption to deaths from other causes is 9 per cent., among the members of our Union who died last year it was 45 per cent."

If such statements are in any wise true, and social workers know only too well how much justification there is for them, they form a terrible indictment of the behind-the-scenes conditions of so many

shop assistants who have to work hard, dress well (considering their income), and look cheerful and patient in order that we exacting purchasers may be satisfied.

#### NATIONAL UNION OF TEACHERS.

This year's conference of the National Union of Teachers will be remembered for many reasons. For the first time in its 40 years' history it has elected a woman, Miss Cleghorn, of Sheffield, to the position of Vice-President, which carries with it the Presidency for next year. The opening address of the President, Mr. Marshall Jackman, was the first for nine years that was not occupied in discussing some aspect of the religious difficulty. He pleaded that a greater proportion of the expense of education should be borne by the National Exchequer, and demanded "a two-power standard" in education, the same freedom of access to all forms of education that prevails in America, teachers as well trained as those of Sweden, classes as small as in Denmark, and as much concern for the children's health as is found in Germany.

#### THE SOCIAL MOVEMENT.

APROPPOS of the recent review of Messrs. Latham and Garland's book "The Conquest of Consumption," some facts with regard to what is actually being done to check the growth of phthisis ought to be of interest in view of the large number of sufferers from this disease, and of the rapidity with which, as we now know, it is spread from person to person. The extent of the disease and one of its most disastrous results may be seen from the statement of Dr. Nathan Raw (quoted in the Majority Report of the Poor Law Commission): "There are at present in England and Wales over 200,000 men afflicted with tubercle, the majority of whom will ultimately have to resort to the workhouse, unless released by death." But if there is the bane, there is also the antidote, for present-day medical science feels itself able, if only it is adequately backed by public support, to cope with "the white scourge." The *Morning Post* had an article from which we quote at length, suggested by the annual meeting of Paddington Dispensary on March 17.

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"The Paddington Dispensary represents the beginning of what, it is hoped, will grow into a national organisation for the prevention of the spread of phthisis. Consumption, as the disease which most deeply affects the social welfare, which is responsible for one-seventh of human mortality, needs to be grappled with in some more thorough way than by the treatment of individual patients. The 'dispensary' organisation aims to cover the whole of the United Kingdom with medical centres charged with a preventive as well as a curative duty. The system has been tried for some years in Edinburgh with the most gratifying results . . . and from the experience of one year of the Paddington Dispensary it can be fairly well presumed that its general adoption in London would lead to a great decrease in the mortality from phthisis in this city.

"How does a consumptive dispensary carry on its work? In the first instance, its organisation is directed towards getting into touch with the sufferers from consumption within its district. To secure this it relies upon the local health inspectors and other officials. When a case of consumption is discovered, a nurse from the dispensary visits the home of the patient. Later a doctor from the dispensary also visits the home. These visits have as their purpose, apart from the treatment of the actual patient, the investigation of his home conditions to see how far they are



responsible for the disease, and the examination of the patient's relatives who have come into close contact with him to see if they are suffering from consumption in its incipient stages. In the experience of the Paddington Dispensary one-third of the cases under its treatment were discovered by this examination of 'contacts,' that is to say, one-third of its patients were suffering from consumption though not aware of the fact. The dispensary was able to take them in hand in the early and most easily curable stage of the disease; left to themselves they would have allowed the disease to progress until it had reached a serious, perhaps a desperate, stage.

"Reform of home conditions," the article continues, "is insisted upon by the dispensary officials. It is urged that windows must be opened, dirt cleared away, damp prevented. In the experience of the workers the most serious trouble is in getting the keeper of the house where phthisis has been discovered to get rid of articles of furniture, clearly useless, supposed to be ornamental, actually deadly. . . Medical treatment of the actual patients, of course, is part of the dispensary system, the most important part in one respect, though from the point of view of the community probably the preventive work is at least as valuable. Very thorough examination of cases; very full instructions to the patient as how to avoid infecting others, are the chief features of the treatment. . . In Edinburgh, where this dispensary system has been thoroughly tried, there has been a decrease of deaths from consumption which must be in part accredited to its agency. In London the death-rate from phthisis has fallen from 17 per 1,000 in 1897 to 14 in 1906. In Edinburgh the fall has been from 19 in 1897 to 11 in 1906. Edinburgh is the best example in the United Kingdom of an organised effort to deal with phthisis. The same city shows a sensational decline in the mortality from the disease. It is fair to presume that, at least in part, this represents cause and effect, and that if the dispensary system were extended throughout London and the rest of the United Kingdom, the agencies at present dealing with phthisical disease would be much assisted in their work."

#### INDIAN WOMEN'S EDUCATION.

A SCHEME has been originated in Calcutta by Indian ladies and gentlemen to raise a fund for training and educating Indian girls in England, with a view to their returning to India, and introducing improved methods of teaching in that country. At present it is necessary that training should be gone through in England; later on, when there are more trained teachers in India it is hoped a Training College for Women will be started in Calcutta. Indian women earnestly appeal to all those interested in India to help them in this effort they are making for their own education and advancement. It is necessary to raise funds for this purpose. Nearly £100 was collected last year, and about £100 was also raised in India by Indian sympathisers.

A young Indian lady who has had some experience in teaching is ready to come over to be trained, and it is necessary to raise more money without delay. A committee of Indian and English ladies has been formed, and an Indian Entertainment in Aid of the Indian Women's Education Fund will be given at the Caxton Hall, Westminster, on Friday, April 22, 1910, at 3.30 p.m. Tickets 3s., to be had from Mrs. Bhola Nauth, 11, Leinster-gardens, Hyde Park, W., or Miss Powell, care of Miss Martineau, Brathay, Thornton-road, Clapham Park, S.W.

#### THE WEDGWOOD FAMILY.

##### UNVEILING OF A MEMORIAL AT NEWCASTLE-UNDER-LYME.

At the Unitarian Old Meeting House, Newcastle-under-Lyme, an interesting ceremony took place on Sunday evening last, viz., the unveiling of the carved oak medallion of Josiah Wedgwood, the great potter, by his great-grandson, Mr. Josiah Wedgwood, M.P. In the course of his address he spoke of the close association of the Wedgwood family with the Old Chapel during nearly 200 years.

Josiah Wedgwood's mother, Mary Stringer, was the daughter of a Unitarian minister, and his sister Katherine in 1754 married William Willett, for nearly 50 years minister of the Old Meeting House. He himself claimed to be, politically, a true descendant of his famous ancestor, for the latter was a man of advanced democratic views—an advocate, among other things of one man one vote, and of the abolition of the slave trade.

The Rev. G. Pegler related in appreciative terms, the story of how they became possessed of the medallion. The latter was a labour of love, the work of Mr. F. J. Sanders, one of the woodcarvers formerly employed at St. Paul's Church. It had been kindly presented by him to the Old Meeting House, at which he was a constant attendant during his stay in Newcastle. A competent judge had pronounced the medallion to be of excellent and artistic workmanship. The Old Chapel was fragrant with memories of great men like Elijah Fenton the poet, Josiah Wedgwood, Dr. Priestley discoverer of oxygen, Charles Darwin, and Samuel Parkes one of the first chemists of his day. Several M.P.'s had been numbered in its list of members, including Josiah Wedgwood, son of the great Josiah, and the present member for Newcastle.

Mr. Wedgwood then unveiled the medallion, after which it was much admired by the people present. It has been tastefully mounted on a pale oak slab by Mr. J. Hooton, and lettered by Mr. A. J. Jackson, and is affixed to the wall of the Old Meeting House.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**The Van Mission.**—Ministers willing to assist as Missioners in the work of the coming summer are invited to send their names as soon as possible to the Missionary Agent, whose permanent business address is now at Essex Hall. There will be room for one Lay Missioner, and applications for the position should be sent forthwith.

**Barnard Castle: Appointment.**—The Rev. W. F. Kennedy has accepted an appointment to the pulpit of Barnard Castle Church. Mr. Kennedy came to England from New Zealand about three years ago, and has recently been doing duty in the Midlands.

**Chatham.**—We are glad to hear that the Rev. J. Morgan Whiteman is progressing satisfactorily, but he will not be able to resume his work for some considerable time.

**Clifton: Oakfield-road Church.**—Three meetings were held by the "Charles Lamb" Fellowship of Book Lovers during March. On the 2nd, "Readings from American Prose Writers" were given, on the 16th "An Hour with the Fairies," kindly provided by Mr. H. S. Bunce, was much enjoyed; and on the 23rd Mr. F. Hadland Davis, of London, read a paper on "Lafcadio Hearn and His Work." Mr. Davis treated the subject in a most interesting and able manner.

**Dover: Adrian-street Church.**—On Easter Sunday evening the service was conducted by Rev. C. A. Ginever, and Mrs. Ilona Ginever delivered an interesting sermon, her subject being "Faust's Easter Eve."

**London: Hampstead.**—The Annual Meeting of the Social Workers' Guild in connection with Rosslyn-hill Chapel was held on Tuesday evening March 22, the Rev. H. Gow in the chair, when an excellent account of the year's work was read by Miss Holland, hon. secretary. The Guild has continued on the same lines as last year. On June 26 a party of 20 members and friends spent a very enjoyable day at Oxford. Mr. Addis most kindly met the party at Manchester College, and acted as guide to many of the colleges and other places of interest. Other summer arrangements were somewhat interfered with by the weather. The winter season began with a meeting on October 7, when the Rev. E. P. Farley gave an address on the Majority Report of the Poor

Law Commission. On Saturday, Oct. 16, a small party of members and friends made an excursion to Compton, Surrey, to visit the Watts Picture Gallery, and the wonderful little cemetery chapel built by the villagers under the direction of Mr. and Mrs. Watts. On Nov. 24, a meeting was held at which two of the Guild members gave interesting papers, Mrs. W. Blake Odgers on "The British Women's Temperance Association," and Miss Feek on "Some Home Workers of London." On Jan. 22, 1910, the Guild for the second time entertained the members of the Honor Club, and had quite as enjoyable an evening as on the first occasion. The guests were more numerous, and just as appreciative of all that was done for their entertainment. On Feb. 23 Miss E. E. Lawrence, Principal of the Fröbel Educational Institute, gave an extremely interesting address on "Free Kindergartens," with special reference to the Michaelis Free Kindergarten, Notting Dale. Miss Wragge, of Hoxton, and Miss Grant, of the Fern-street School Settlement, Bromley, were also present, and added their testimony to the value of the pioneer work of the Free Kindergartens, and to the unsuitability of the ordinary Infant School, with its large classes, for children under six years of age. Special invitations to this meeting were sent to members of the congregation not belonging to the Guild, and to other friends, and there was a good attendance of about 50. Besides the arrangement of the meetings, two other matters have engaged the attention of the committee during the year; (1) the formation of a Children's Guild, now duly inaugurated, and worked by a separate committee; and (2) the possibility of converting the small school-room into a comfortable Church Parlour. Various schemes of decoration have been considered, and the work is now being taken in hand by Mr. Henry Herford and a few friends, who will do nearly all the actual work themselves, and appeal to others to help by contributing funds for the necessary materials.

At the suggestion of some of the members of the Social Workers' Guild, a committee was formed to revive the Children's Society, which formerly existed in connection with the chapel in the time of Dr. Sadler, and continued up to 1896. A very successful first meeting was held on Saturday, Nov. 5, at which about 38 children were present, and several parents and helpers. The young people met at 3 o'clock in the Chapel Room, the girls being occupied in dressing dolls, making balls, &c., the boys making dolls' furniture, window-boxes, &c. Then follows tea, after which games are played until 6 o'clock, when the children depart. All toys made by them are sent to our Domestic Missions, and last Christmas a number of toys were provided for the Rhyl-street children's party. At the conclusion of the annual business a most interesting paper on "The Irish Peasantry" was given by Mrs. Ussher.

**Manchester First Circuit Church.**—The Rev. H. E. Haycock has been elected by the four congregations Junior Minister of the Circuit Church, and it is hoped that he will commence his duties at the beginning of May. There is to be a United Service on Sunday evening at the Upper Brook-street Free Church. The Rev. E. W. Sealy is to be the preacher. The evening services at Broughton, Chorlton, and Urmston will be suspended in order that the whole Circuit Church may worship together. This is the second United Service, and by this means, as well as by united social gatherings, the Circuit Church is increasingly recognising its solidarity. Another step in this direction is the decision to hold a Circuit Bazaar. Urmston is much in need of enlarged school accommodation. It has done its best, but several hundred pounds is still required. Realising that the need of each is the concern of all, the four congregations have at once agreed to this joint effort to better equip Urmston for its work. The contract has been signed and the work will be carried out at once, the local Association finding the money until the bazaar is held in the late autumn.

**Middlesbrough.**—On Wednesday and Thursday, March 16 and 17, in connection with Christ Church (Unitarian), Middlesbrough, a very successful sale of work was held in the schoolroom. The proceedings were opened on the first day by Mrs. Iltyd Williams, and Councillor Joseph Calvert presided. On the



second day the opening ceremony was performed by Miss Clara Lucas, of Darlington, and Mrs. T. F. Ward presided. The congregation are making big efforts to raise £500 for a contemplated extension scheme. Part of this has already been raised by private contributions; and the sale of work was in every way a successful venture. It is estimated that after all expenses are paid about £100 will be realised. We are happy to say that the Rev. W. H. Lambelle continues to make satisfactory progress after his serious illness.

**Morecambe.**—The third of the course of four lectures on Unitarianism was delivered at the Albert Hall on Wednesday evening, March 23. The lecturer was the Rev. Chas. Travers, of Preston, who took for his subject, "Was Jesus God?" the Rev. J. C. Pollard, of Lancaster, presiding. There was a good attendance.

**Oldbury.**—The report which was presented at the annual meeting of the Oldbury Unitarian Meeting House congregation on March 21 showed that the various liabilities exceeding £40 had been cleared off during the year, the total income being £2,640. Satisfactory reports were also presented from the various societies connected with the congregation. Much regret was expressed in regard to the impending departure of the minister, Rev. W. G. Topping, who has accepted the pulpit of the Unitarian Church, Accrington, and will leave in June. A resolution to this effect was passed, and the cordial wishes of the congregation were given to Mr. Topping for success in his new sphere of labour.

**Pudsey.**—Three of "At Homes" were given at the Unitarian Church in March, the hosts and hostesses being respectively the Mayor of Pudsey (Alderman Walter Forrest, J.P.), and the Mayoress; Mr. Fred Ogden, M.P. for the Pudsey Division, and Mrs. Ogden; Mr. Henry Sutcliffe, of Sunderland, and Miss Ethel Sutcliffe. Songs, speeches, and dramatic sketches formed part of the entertainment, and the members of the congregation were congratulated on the improvement which had taken place in the attitude towards Unitarians in Pudsey, where Mr. Sutcliffe stated he was often molested on his way to the chapel in his younger days. Now ministers of other denominations came to address their Adult Class.

**Wakefield: Westgate Chapel.**—During the Sunday evenings in February and March, a course of eight sermons on "Unitarianism" has been delivered, two of them having been given by the minister's wife (Mrs. W. T. Davies, M.A.). The attendances have shown a remarkable increase, especially in the evening, when an average of 125 has been maintained. On Sunday last the Communion Service was reintroduced after a lapse of ten years. The minister, in the course of his address, emphasised the bond of fellowship which was of the essence of its early institution, and said it was hoped that such a service would bind the members together in their renewed activities, and in their reawakened Church life. After the conclusion of the evening service, the minister asked for the names of those who were willing to take seats, and so become full members. No less than 25 responded to this appeal.

**Whitchurch, Salop.**—At the recent annual congregational meeting a satisfactory account was given of the church's activities. During the past year the work of restoration, commenced in 1908, has been completed, and the church and school buildings are now in a perfect state of repair. As the engagement entered into between the Midland Christian Union and the minister, the Rev. W. J. Pond, in March, 1907, terminates this month, a resolution was passed thanking that Association for its help during the past three years. The resolution also recorded an expression of the feeling that the time had come when the congregation should relieve the M.C.U. as much as possible, and therefore the envelope system was adopted which will, in the future, in addition to the weekly collection, contribute to a special fund, so that the minister's stipend may be maintained at the same rate as during the past three years. On the strength of this, a second resolution was passed inviting the Rev. W. J. Pond to continue to be minister. Mr. Pond, in accepting, cordially thanked the congregation for the confidence they had shown in him.

## NOTES AND JOTTINGS.

SPECIAL honours were paid last week to Adolf Wagner, Germany's apostle of social economy, in celebration of his 75th birthday. Professor Wagner has lived to see almost all his early ideas carried out, although in his younger days he was called a Utopian and a doctrinaire. He was one of the first Conservative professors to advocate the nationalisation of Prussian railways and the municipalisation of tramways, lighting, and water supply, and he has also advocated a State system of sickness and old age pensions.

THE Rev. Samuel A. Eliot, president of the American Unitarian Association, made a southern trip during last month. His itinerary was as follows:—March 4, Cleveland; 5, Cincinnati; 6, Louisville; 7 to 11, Nashville; 12, Chattanooga; 13, Atlanta; 15 to 16, Jacksonville. In Louisville he was to preach the sermon at the installation of the Rev. Maxwell Savage. He was also announced to speak at the Religious Education Association meetings in Nashville, and to attend the Southern Conference in Jacksonville.

PROFESSOR PERCIVAL LOWELL, who has arrived from America on a visit to this country, says the *Daily News*, bringing with him some of the wonderful photographs of Mars taken at the Observatory at Flagstaff, Arizona, is the "storm-centre" of one of the most remarkable controversies of modern times. Most people are now familiar with the theory Professor Lowell has advanced with regard to the canals of Mars, and the existence of "intelligent organisms"—not at all like human beings—on that planet. On this side of the Atlantic his deductions have been seriously challenged, but it may be that his lecture before the Royal Institution will satisfy a good number of his critics. The famous American astronomer, who is 55 years of age, was, before he turned to what is now his life work, engaged in diplomacy. After acting as councillor and foreign secretary to the Korean Special Mission to the United States in 1883, he was the guest of the Korean Government in Seoul, and subsequently lived for a while in Japan.

At the March meeting of the Unitarian Club of Boston the members listened to an effective discussion of "The Progress of Preventive Medicine." President Charles Eliot introduced the subject, which he described as a "cheerful" one, and said that in the last twenty-five years more had been done for human happiness by preventive medicine than by any other form of human progress. This testimony from Dr. Eliot was received by his hearers as an expert opinion, in view of his well-known services to medicine through the agency of the Harvard Medical School. Dr. Henry P. Walcott, chairman of the State Board of Health of Massachusetts, and Dr. Rosenau, professor of hygiene and preventive medicine in the Harvard Medical School, subsequently spoke.

THE following little story, which appears in the *Animals' Friend*, proves that the kindly instincts are not confined to human beings. "This interesting sight was witnessed lately at Basel. Whilst trying to catch some floating object in the Rhine, a crow was caught by the swift current and carried away. It croaked loudly for help, and a sea-gull, hovering near, came to the rescue, and succeeded by the aid of head and wings in lifting the crow sufficiently out of the water for it to regain the use of its wings and fly away."

HISTORIC buildings in this country have just been granted a new and capable custodian in the person of Mr. Charles Peers, secretary of the Society of Antiquaries. The buildings which it will be his duty to look after fall into two classes, those which are the absolute property of the Office of Works under the Crown, or the nation. One of the best examples is Hampton Court Palace. "By far the larger class have been handed over to the Office under the Act of

1882," said Mr. Peers when interviewed by the *Daily News*. "They remain the property of the original owners, but under the terms of the deed they may not be touched by the owners without permission. We, on our part, undertake to do all that is needful for their preservation. We are very anxious that all the notable historic buildings in the country should come under the care of the Office of Works, for although the present owners would not, in many cases, be guilty of vandalism, one never knows into whose hands the property may pass."

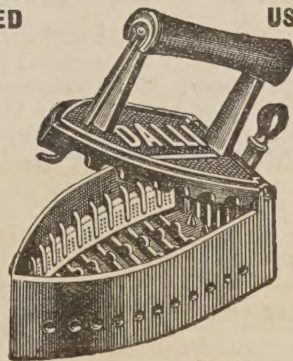
OUR New York contemporary, the *Unitarian*, announces that this month the editor will be reinforced in the work and responsibilities of his office by a company of associate editors recruited from the younger ministers. These men have given good account of themselves in their achievements of practical parish service and pulpit leadership.

It is not perhaps known by many that a wood, nineteen acres in extent, not eight miles to the south-west of the Marble Arch, has been preserved as a Bird Sanctuary. This is due to the efforts of Mr. Wilfred Mark Webb, honorary general secretary of the Selborne Society, and Mrs. Webb, who acts as honorary secretary of what is known as the Brent Valley Bird Sanctuary Committee. A charming account of this delightful place was recently given in the *Morning Post*, and the description of the wood in springtime, when the ground is carpeted with wild hyacinths, is enough to make one long to visit it, as the members of the Selborne Society seem to do very frequently, being entertained in picnic fashion by the kindly custodians of the birds' paradise. With full faith in the doctrine that nature can be best left to maintain her own equilibrium, kestrels, jays and owls, stoats and weasels, along with an occasional prowling stray cat from one of the neighbouring cottages, are unmolested, and as there are mice about in abundance, the smaller birds escape to a great extent. The presence of the carrion crow, however, is not "encouraged."

PROFESSOR THOMPSON, in his life of Lord Kelvin, quotes an intimate friend as saying that the great scientist was sincerely religious and sincerely a Christian, but he understood by Christianity the religion taught by Christ rather than that taught by the churches. He seems to have regarded difference of sects as mere matters of form.

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